



Newsletter

No. 9

January 1978

WOMEN

Lutheran World Federation

Dear Sisters ,

Greetings to you from the Women's Desk of the LWF and best wishes for 1978.

In this issue of our newsletter you will notice certain changes. For the French and German speaking readers we have included a few pages in their own language. These articles have been printed on coloured pages so as to be easily distinguishable from the English text. We would be interested to hear your comments regarding this innovation.

In this context let me also encourage you to write to us as to what kind of articles you would like to see in our newsletter. We would also be very happy if you would contribute to the newsletter by writing about your own situation as a woman in your society, as a

member of your women's organization or as a woman in your church. You are further encouraged to share some of your thoughts, some of the problems of women in your country and some of your hopes for the future with the other readers.

Let me now give you a short report about the activities planned by the Women's Desk for 1978, so that you can keep us in your thoughts and prayers.

At the beginning of April a small group of European Women will meet in order to plan a European consultation for women in 1979.

In the middle of April the LWF Commission on Studies will meet in Geneva which has the task of authorizing our programmes for 1979. This is an important meeting and we hope that as of 1979 the Women's Desk will not have to struggle with financial difficulties as it has done in the past.

April 17 - 21 there will be a seminar for women on "Women and World Disarmament". This will be an exciting event. You will find more information on it further in this issue.

May 7 - July 15 all of us will be busy with the ten week long Advanced Leadership Development Seminar for Women which will take place in Bossey, Switzerland. Most of you have already heard about this seminar, therefore let me just give you a short progress report.

As expected, there were far more applications than we could accommodate. This made the task of the interdepartmental selecting committee a very difficult one. Most of the applications came from excellent women and it nearly broke our hearts that we were not able to take all

of them.

This seminar will be an exciting event. Women from all over the world will participate in it including a number of ecumenical participants. The programme is all set and most of the resource persons are lined up. We are looking forward to meeting all the participants and to making new friends.

At the end of August the LWF Executive Committee will meet in Geneva. This is the highest decision making body of the LWF after the Assembly. During this meeting they will spend a lot of time on agreeing on the priorities for the work of the LWF until the next Assembly. As you know, for the first time in LWF history there are six women on this important committee. Our hope is, that this fact will bring some changes with it especially regarding the situation of women and women's programmes within the LWF and the member churches.

In September we will be involved in a Caribbean Leadership Development Seminar for Women, which will take place in Guyana.

Starting at the end of October a West African Seminar for Women will take place in Liberia.

After the seminar, the newly elected LWF Advisory Committee for Women will meet at the same venue, in order to discuss future programmes of the LWF Women's Desk.

Following this meeting there will be a planning meeting of African women in order to prepare the All Africa Lutheran Women's Consultation, which was proposed in Sri Lanka and which is planned for 1979.

At the end of November I will be going to India, to attend the

women's seminar and to speak to women's groups as well as pastors' groups.

In December a small planning meeting of Asian women will take place most probably in Singapore in order to prepare the All Asia Lutheran Women's Consultation for 1979.

As you see, after Sri Lanka and Dar es Salaam we continue to be very busy. It is, however, a good feeling to see the recommendations of Sri Lanka slowly but surely becoming a reality.

In the hope of keeping in touch with all of you,

Yours,

Eva Zabolai-Csekme



Women and World Disarmament

Although women usually hope and pray for a peaceful world they are very seldom actively engaged in fighting the rapidly growing armament of both developing and industrialized countries. These questions are thought of as being the domain of the male sex. But are they? - Looking at statistics one becomes horrified at the astronomical figures that are spent on armament each year. The same amount spent on nutrition, education or health care would improve considerably the lot of humankind as a whole. Yet we continue arming ourselves knowing that this arms race could destroy our entire planet.

In this Women's Decade entitled EQUALITY - DEVELOPMENT - PEACE, where we witness a rapid rising of women's consciousness we have to start asking ourselves some serious questions.

Can we women, as responsible human beings, as members of our societies, as mothers of our children or as members of our churches restrain ourselves further from active participation in the shaping of humankind's future?

Can we continue to be silent in the face of this misuse of the world's resources?

Can we continue to tolerate and to perpetuate our patriarchal value-systems which lead to armament and destruction?

Is it not time that we women, interested in building a better future, organize ourselves and do everything in our power to stop the arms race?

These and similar questions will be asked at the forthcoming seminar in Vienna sponsored by different non-governmental organizations cooperating with the Economic and Social Council of the United Nations on questions of human rights. - The seminar will be held in Vienna, April 17 - 21, 1978.

While we ask for your thoughts and prayers, we would also like to encourage you to discuss the above-mentioned questions in your women's groups.

In our next issue we hope to print materials related to disarmament.

HURTY ASSESSES LUTHERAN WORLD FEDERATION

"Not only has the Lutheran World Federation been a predominantly North American, North European institution, but, it has also been a male-led, male-oriented institution," says Kathleen Hurty, LCA delegate to the June Assembly in Dar es Salaam, Tanzania.

Meeting in Africa and electing an African president, asserts Hurty, may have provided a hopeful turning point. "Nonetheless it may be a male-led institution for some time. Women were perhaps taken more seriously this time. They were well organized, clear about their intentions, and persistent in their assembly work."

But Hurty believes that partnership is still a long way off. "If the tiny gains made in Dar are not followed by a fuller commitment by the whole LWF to partnership of women and men, then the election of six women to the Executive Committee, the Assembly statements related to women, and the appointment of a few women to commissions, will simply be temporary window dressing."

To answer the charge heard at the Assembly that the church "has so much to do" - implying that women's issues are not important - Hurty suggests that "living out full partnership in the new community will release more energy if the work is shared with 54% of the membership, rather than exhaust present limited resources of churches and congregations."

AELC SYNOD APPROVES ORDINATION OF WOMAN PASTOR

San Francisco

The Pacific Regional Synod of the Association of Evangelical Lutheran churches has authorized the ordination of the first woman pastor in the newly-formed denomination.

Ms. Janith Otte-Murphy has been called to serve as associate pastor of the University Lutheran Chapel in Berkeley, California, and at the Kairos Home for Girls in Oakland.

The call was extended after member congregations of the Synod expressed their approval of the ordination. As a denomination, the AELC has stated that it favours the ordination of women, but has taken no official step as a denomination, leaving the decision up to the districts and congregations.

The Church Council of the regional synod polled the congregations of the synod and 14 of the 22 member congregations - all those expressing themselves on the issue - favoured the ordination. Individual members of the synod also responded to Council questions on the issue and 109 favoured the ordination, 14 favoured it at a later date, and two were opposed.

The action by the AELC synod makes the denomination the third of the five largest Lutheran bodies in the U.S. to have women pastors.

WILL THE LWF ACCEPT LEADERSHIP OF WOMEN ?

(This article by Pastor Wiede first appeared in the parish magazine "Sonntag". The Dresden clergyman is editor of the magazine and was on the German-language staff for the Assembly.)

There are six women elected to the new LWF executive committee. Formerly only one had served on the committee. But it is false to say this is a success for women. The executive committee has 30 members, so four-fifths of the committee is still male, including the president and three vice presidents. Equality for women makes slow progress in Luther's church.

Even among the more than 300 delegates to the Assembly, women represented only 28% - exactly the reverse proportion of men to women attending church services and other meetings. Women are allowed to teach and they can work in the social and health services and administration, but there are few women clergy or church executives, and in the leadership of church affairs they are hardly represented.

Many reasons have been given for this. It has been said that women are better suited to healing and caring functions than to other tasks, while men are better suited to missionary and administrative functions. But are not these statements simply a form of "racism" - sexual racism in the church? The human being is defined by his or her biological characteristics.

Officially women have had equality in our society. But still the wife who is expected to do the housework and care for the children, so if she had a profession as well, she simply doubles her work. In the church this means that she has not as much spare time and energy as the men who bear less of the family burden. Consequently it is almost exclusively men who sit on decision-making committees.

The beginning of equality should probably be in the home, in Christian families. If there is no genuine partnership, if it is only the man who decides what is to be done, and if it is still the wife who has to do most of the work, there is no liberation of women, no real equality, no true community. For it is not biological or psychological reasons that women have so little to say in the church, but because of the structures of command in church and society.

"The New Community Includes Women" was one of the themes at Dar es Salaam, and it is a theme long overdue in our church, which is so visibly supported by women. But discussion is not enough, the new community begins in the family, and requires that men would change their way of thinking.

Are they ready to do that? And will they be capable of translating what they recognize into practice?

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From October 20th to 26th, 1977 a Leadership Development Seminar for Women, sponsored by the LWF was held in Camboriu, Santa Catarina, Brazil. Thirty four participants came from the five regions of the Evangelical Lutheran Church of Brazil and two from the Lutheran Church Missouri Synod, Brazil. The seminar was planned by the 'Ordem Auxiliadora de Senhoras Evangélicas' (O.A.S.E.) of the Evangelical Lutheran Church of Brazil (E L C B). The themes of the recently published document of the ELCB 'catecumenato permanente' were used as the framework for the study and discussion throughout the seminar. The main focus of the Bible studies was on discipleship and its implication for witness and service.

Pastor Wilfried Buchweitz, member of the theological faculty Sao Leopoldo challenged the participants to examine the meaning of diaconia and its application to their life and work. The group was confronted with the necessity of dealing with the root causes as well as the results of social inequalities.

BRAZIL: LWF Leadership Development Seminar for Women in Camboriu

Dr. Walter Altmann, member of the theological faculty Sao Leopoldo, provided additional insights when he highlighted the realities of the Brazilian society. The information presented made the seminar participants keenly aware of the complexities they must consider when planning their programmes.

Ms. Maria José Paro, a social worker from Sao Paulo, focussed her attention on the needs of the last favoured people of society. Against the background of the causes of the existing situation she described the continuing plight of underprivileged persons. She clearly outlined the necessity for O.A.S.E. groups to plan for service and action which would preserve the dignity of those being helped and which would enable them to be active participants in solving their own problems.

Dr. Helena Gonzalez-Ruiz, a psychologist from Sao Paulo, guided the group in examining some of the myths about women. Throughout the presentation she asked the participants to reflect on how they were practicing many of these myths in their own lives and relationships.

Ms. Lois Leffler from Lutheran Church Women (Auxiliary of Lutheran Church in America) and Ms. Eva von Hertzberg, Lutheran World Federation, Geneva

served as resource persons in the area of programme planning, principles of leadership and group behaviour. They also acted as consultants throughout the seminar.

In the sessions on programme planning special emphasis was placed on the necessity of selecting priorities and goal setting for all activities of O.A.S.E. groups as well as for the Lutheran Women's organization as a whole.

On the last day of the seminar the general secretary of ELCB, pastor Rodolfo Schneider gave a comprehensive overview of the ELCB from its origins up to the present time and confronted the participants with the continuing challenges of extending the work of the church. He cited in particular the challenge of the church to serve people migrating into the vast areas in the North and Northwest of the country.

The seminar closed with a celebration of joy and commitment.

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WOMEN'S DEPARTMENT: A WINDOW OPEN TO THE WORLD

The Ecumenical Council of Finland appointed in 1976 a special section for women's issues called Women's Department. It was disagreed whether a specialized section for women was needed. Therefore the Department was appointed only for two years.

The Women's Department was initiated by Ms. Inga-Brita Castrén, the general secretary of the Ecumenical Council. A small group of women made the motion suggesting that the Consultation on Sexism in Berlin 1974 and the Assembly in Nairobi 1975 gave so many resolutions and recommendations concerning women in the church that only a specialized working group could deal with them properly. Another task was to organize the celebration of the World Day of Prayer on national level. WDP-worship meetings have taken place since many decades in Finland, but there never was a national committee to organize the movement.

In 1978 the two year's period will be finished. The Department has studied the results of the WCC-Consultations and interpreted them to the Finnish situation. It has taken part in the WCC study on Community of Women and Men in the Church, arranging a seminar and sending the findings of the discussions to the WCC Faith and Order Commission. The same paper will serve as a study material for women's groups in congregations. The WDP national committee has been appointed and started its work with the YWCA office.

Now the Department is asking for prolongation. It is willing to follow the study programme on Women and Men in the Church. It is also keen in studying the equality of women and men in family and working life. Members of the Department belonging to different churches said that for the women's work of churches the Department is like a window open to the world.

Riitta Virkkunen

A Formal Letter of Dissent

DISCUSSION ON THE ROMAN CATHOLIC CHURCH'S
DECLARATION ON THE ORDINATION OF WOMEN

Not since Pope Paul VI's controversial 1968 encyclical on birth control, Humanae Vitae, has the Roman Catholic Church issued so significant a pronouncement as its recent declaration that women may not be admitted to the priesthood. Like Humanae Vitae, the latest Vatican ruling has generated extensive criticism, but up to now no formal dissent has been registered from within the church.

On March 18th, 1977, James Connor, S.J., president of the American Jesuit Conference, met in Washington, D.C., with Archbishop Jean Jadot, the church's Apostolic Delegate to the United States, and delivered a formal letter of dissent signed by 23 theologians at the Jesuit School of Theology at Berkeley. This message was of particular significance because the school is one of the only six Pontifical Faculties in the United States. As such, it is empowered directly by the Holy See to grant church degrees, and its members are formally consulted by Rome on various theological questions. The following is the text of this significant dissent.

Your Excellency: Christ's Peace!

We, the undersigned theologians of the Pontifical Faculty of the Jesuit School of Theology at Berkeley, address this letter to you as the representative of the Holy Father to the American Church.

We wish to discuss the recent Declaration of the Sacred Congregation for the Doctrine of the Faith regarding the ordination of women to priesthood which asserts: "The Church, in fidelity to the example of the Lord, does not consider herself authorized to admit women to priestly ordination."

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Published: LOS ANGELES TIMES, March 18, 1977

We are not attempting here an extended investigation of the entire question of women's ordination, nor is it our purpose here to present a comprehensive argument that women should be admitted to the ministerial priesthood. Rather it is our judgement that the conclusion of the Declaration is not sustained by the evidence and the arguments alleged in its support, and that it could sanction within the Church a practice of serious injustice. It is for this reason that we send to you an expression of dissent and of appeal.

An important pre-note :

The whole purpose of our writing will be vitiated beyond repair if the nature of our dissent is misunderstood. Public disagreement and frankness of response can often be taken in other cultures or read by unfriendly eyes as schism or as insult or a disobedience to lawful authority.

Precisely the opposite is the case. We dissent not because we disassociate ourselves in any way from the Catholic Church or from the Roman Pontiff, but because we feel ourselves very much united with both. Dissent in our culture is the protest of those who belong. It is the loyal opposition of those who feel that their very identification is leading them into a situation in which they seem to acquiesce in what is evil.

For theologians, dissent is neither a luxury nor a rhetoric. There are times when those whose lives are consecrated to the assimilation and explanation of the Word of God, cannot remain silent when that Word is attenuated seriously by indifference or by error or by insensitivity or by ignorance. The question then becomes one of conscience. Dissent becomes a moral imperative, and at this moment of morality there are no spectators. Not to act is its own modality of entrance into the deed -- as emphatically as is approval or prosecution.

The Dissent :

It is with this understanding that we ask Your Excellency to convey to the Holy Father and to the Doctrinal Congregation our disappointment and disagreement with the determination of this Congregation regarding the ordination of women. It is simply not evident to us that fidelity to the example of Jesus, who incorporated the human race into a unity within Himself, would demand that women be excluded because of their sex from the sacramental and governing functions within the Church forever and on principle.

If the Doctrinal Congregation had confined its discussion to the present opportuneness of the ordination of women to the priesthood, alleging the practice of the Oriental Church (the various Eastern Orthodox denominations which adamantly oppose ordaining of women), the position of women in different cultures, the contemporary attacks on the Holy See from the far right, it would have issued a declaration whose reasonableness would not have been legitimately questioned, although its conclusions might well have been. There is a sanity about allowing for cultural growth, and the Church must both lead and proceed in terms of the development of consciousness throughout the entire world.

But the thrust of the Declaration is not in terms of organic and historical developments, but in terms of dogmatic impossibility. The foundations of

its arguments are laid in Sacred Scripture, the Fathers of the Church, the unaltered tradition of the past two thousand years, and the nature of the sacramental sign. It is our judgement that none of these, either individually or collectively, can bear the weight assigned.

The limits of a letter do not allow us to present our extended investigations of the use of each of these loci theologici. Here we simply summarize the conclusions of our work.

The scriptural evidence does not allow for any settlement of the question once and for all on the possible accession of women to the presbyterate. This was the judgement of the Pontifical Biblical Commission (a group of biblical experts that advises the Vatican on scriptural questions) and one with which we agree. The Declaration fails to acknowledge that it is disagreeing with the Pontifical Biblical Commission and to provide adequate ground for so doing.

What is more, the Declaration sometimes uses biblical data with a questionable exegetical methodology and with presuppositions that allow the contextual meaning of certain passages to be compromised.

Of the initial five patristic authorities cited (the reference is to theological writers of the 1st through 8th centuries, who exercised a significant influence on the development of church teachings), only one, Epiphanius (4th century bishop of Cyprus who devoted most of his career to opposing heresies), clearly and directly supports the prohibition of women's ordination, while one other, Tertullian (2nd century North African lawyer who became the first important theologian to write in Latin, but ended his life as a heretic), offers a basis for argument that this should be the case; but no one would admit the truth of the basis for his argument today.

The other three citations are basically irrelevant. Of the second series of patristic authorities alleged, only one, Constitutiones Apostolicae (eight books containing regulations of daily life in the church of the 3rd and 4th centuries), offers some support for the statement for which it is cited. The others do not.

If the most important and persuasive patristic passages have been referred to by the Declaration, then the patristic argument is too weak to be of any importance. We are certainly not confronted with the "unanimous consent of the Fathers" which is generally required for the establishment of a theological position.

The notion of tradition used in the Declaration is that of the inflexible transmission of past practices, regardless of the cultures out of which they came and the needs to which they responded. Both the development of doctrine and the vitality of any tradition indicate that what is "handed on" must be translated into the contemporary idiom and respond to the discerned presence of the Spirit of Christ, bringing the evolving Church into a closer fidelity to the Gospel.

To say that we have never ordained women in the past and therefore cannot do so now is to ignore the fact that the issue has never arisen in precisely these contemporary terms and within the new realization of women's place in the world.

The sacramental sign necessary to act in persona Christi is to be located within the human person rather than within masculine or feminine sexuality. There is a legitimate concern of the Declaration that "the image of Christ" be perceived by the faithful in the priest. We do not see how women's ordination would derogate from this.

On the contrary, the presence of women as priests, as well as men, could be an abiding sign to the faithful that all Christians "have put on Christ Jesus" and in this identification lies their hope for salvation. It is simply a matter of fact that the exclusion of women from priestly ordination in our day does not reinforce "the image of Christ" for a growing number of people, but rather symbolizes sexual discrimination within the Church.

The Declaration correctly maintains that no single person can lay claim to ordination as a personal right. The profound issue of justice does not arise because one woman has been denied presbyteral orders. The issue of justice is engaged when an entire class of Catholics is antecedently excluded on principle even from the possibility that Christ might call them to this ministry, so that simply because they are women it is impossible to admit them to this service of word and of sacrament.

The exclusion of any group of Christians from a life or from a function to which they feel a call is so serious an action by the Church it should be supported as an obvious demand of the Gospel. Any evidence should be overwhelming which makes discrimination an imperative. This Declaration does not contain such evidence.

The Declaration offers neither encouragement nor leadership to the growing movement for the rightful evolution of women within the Church. The emerging consciousness of women's rights is a major moral development of our times, and one which the Declaration positively acknowledged. Despite this recognition, however, the Declaration retards that movement and commits the people of God to abiding and exclusive government by men.

In its decision, the Roman Congregation may well be repeating in its own form and through its insufficient sensitivity to the issues involved such condemnations as those of the Chinese Rites (an attempt by 17th century Jesuit missionaries to adapt Catholicism to the language and customs of China, which was suppressed by Rome), of the Copernican understanding of the solar system, and of the early emerging biblical movement at the turn of the century.

This is the reason that we write to you, Your Excellency. Roman Congregations have made serious mistakes in the past whose harm to the Church we continue to experience centuries afterwards. We believe that we may well be on a similar path again, and the effect of aligning priesthood with masculinity may identify the Church as regressive for millions of human beings in the future.

It is our conviction that this Declaration, because of the faulty nature of its argumentation and conclusions, could impose a grave injustice on Catholic women and undermine the position of the Successor of Peter within the United States, continuing what has become a serious dissipation of his authority.

The Appeal which we make to your Excellency is really threefold :

- That the concerns and judgments of the members of this Pontifical Faculty of Theology be communicated to the Holy Father and to the Doctrinal Congregation.
- That in the future any document which is to bear so directly upon the lives and self-understanding of so many members of the Church be submitted as a matter of policy to the bishops, theological faculties throughout the world and to appropriate representative bodies of those seriously affected. Only after this widespread consultation should something so serious be given authoritative sanction by one of the Roman Congregations.
- The Declaration left open the possibility that women might be ordained as deacons, and we ask that it be instituted now as soon as possible, giving sacramental and public sanction for ministries which many women have been authorized to perform already within the Church and which they are performing so successfully. We believe that expanding the Church's experience here would illuminate successfully the evolving discernment about the Church's decisions and actions in the future.

We recognize that these three measures will not end the discussion of women's ordination to the priesthood, but they will allow it to continue organically and gracefully within the developing self-understanding of the Church. The growing discernment and incorporation of the Spirit of Christ into our structures is all that we finally hope for through this letter.

In sending this as an "Open Letter", Your Excellency, we follow a practice of general discussion which is as old as our nation. The Declaration itself is a public document. The letters of praise which it has elicited from many bishops and Catholic groups have been printed in Osservatore Romano (official Vatican newspaper), in diocesan newspapers and in the secular press.

These letters with their comments indicate two things: that evaluation is not out of order, and that this evaluation is public. Once such a scene has been set, it would denigrate the Church to pretend in public that there is no serious contrary opinion or to deny this dissent the public voice granted to the alternative evaluation.

Secondly, we make our reflections public to support in their pain those who have read in this Declaration a decision that women will always occupy a secondary role within the Church.


There is no question that some have taken serious scandal from this Declaration, that so decisive a document could be issued whose consultation was so minimal and whose argumentation appears so weak. Perhaps this letter can give hope to some who feel here a deep injustice, indicating that one can disagree without either leaving the Church or without a destructive bitterness and mutual recrimination.

Finally, then, please understand the profound love for the Church and for the vicar of Christ that has led to this dissent and to its open expression. It was a woman - Beatrice, Dante's symbol for theology - who put so well

the spirit in which we write: "Amor mi mosse, che mi fa parlare." It was love which brought us to speak.

Sincerely Yours in Christ,

Joseph A. Tetlow, S.J. President; Andrew J. Dufner, S.J. Dean; Edward M. O'Flaherty, S.J., Rector; Michael J. Buckley, S.J., Assoc. Professor of Systematic Theology and Spirituality; John Coleman, S.J., Asst. Professor of Religion and Society; Donald L. Gelpi, S.J., Asst. Professor of Historical/Systematic Theology; Philipp Schmitz, S.A., Visiting Professor of Pastoral Theology; Ernest R. Martinez, S.J. Adj. Asst. Professor of Sacred Scripture; Harry T. Corcoran, S.J., Asst. for Academic Relations; William J. Fulco, S.A., Asst. Professor of Sacred Scripture; Thomas N. Hart, S.J., Adj. Asst. Professor of Systematic Theology; Sandra M. Schneiders, IHM, Asst. Professor of New Testament Studies and Spirituality; Joseph M. Powers, S.J., Assoc. Professor of Systematic Theology; Robert H. Dailey, S.J., Professor of Moral Theology; Lewis M. Cox, S.J., Adj. Assoc. Professor of Spirituality; David Stagaman, S.J., Asst. Professor of Systematic Theology; Michael L. Cook, S.J. Asst. Professor of Systematic Theology; Thomas L. Schubeck, S.J. Asst. Professor of Religion and Society; John H. Wright, S.J. Professor of Systematic Theology; Frank A. Malony, S.J., Director of Field Education; Chris Bennet, S.S.S., Instructor in Field Education; Roderick A.F. MacKenzie, S.J., Visiting Professor of Old Testament; James L. Empeur, S.J., Asst. Professor of Systematic Theology.



WOMEN'S ORDINATION AGAIN AN ISSUE IN SWEDEN ?

Stockholm, January 2dn, 1978 (Reuter)
The lutheran bishop of Stockholm has appealed for open dialogue to heal a rift in the church over women priests who have been denounced by some critics as tools of the devil.

In a new year sermon bishop Ingmar Stroem said he was astonished that in these liberated times a barrier should still exist against women entering the church.

He told reuters later that more than 220 women in Sweden had been ordained priests since 1958 but that an estimated one-third of male priests opposed this development

either actively or passively.

The protests have been particularly strong in Lund where anonymous letters have sometimes described women priests as 'tools of the devil' and students have walked out of lectures by women theologians, according to university sources.

Bishop Stroem said it was time to re-study the bible to discover women's true role, and appealed for open discussion of the issue. "We must have a living church, not a dying and poisoned assembly", he said.

CHURCH OF NORTH INDIA DISCUSS ORDINATION OF WOMEN

New Delhi, Nov. 1977 (EPS)

The Church of North India - a merger of Anglicans, Presbyterians, Congregationalists, Baptists, Brethren, Disciples and Methodists - has given cautious approval to the ordination of women to the ministry.

At the Church's Third General Synod, delegates voted on a proposal to allow their 22 member dioceses to have women ministers "if the (individual) diocesan council agrees to the ordination of women."

The resolution was passed by the Synod only after a prolonged debate.

A woman minister would not, however, be guaranteed a Bishop's license or employment by any other diocese.

At present, only eight diocesan councils seem to be decisively in favour of the ordination of women.

The Rev. E.S. Masir, the Church's moderator said the resolution contained "due safeguards for conscientious differences of opinion". Implementation of the measure will be discussed at the next Synod.

A "DEAR MARY" LETTER

OPEN LETTER TO REVEREND MS.

Mary let me be honest with you, we're not sure we can use you as a minister in our congregation. I suppose we didn't believe you'd make it this far and really WANT to be a pastor. We were counting on your getting married and getting involved in all of that, but to want to be a pastor - solo - all by your self - without a man - a regular preacher - well, we never really considered it.

Personally we have nothing against you. We like and admire you, your skills and record in Seminary. But we're not the church. If WE were the church it would be different. Age will help you see the wisdom of inaction - and leadership that is forthright and courageous in moving very slowly.

Peace and patience, Sister, your day is coming - soon, soon! Call us if you're ever in town.
Love in Christ.

Brother W.F. from the Presbyterian
June, 1977

WOMEN MAY WRITE BUT NOT TEACH

The very conservative The Presbyterian Journal poses an issue about women and the written and spoken word. "As in other areas of Reformed and Presbyterian theology and practice, this is one where simplistic answers no longer suffice. For example, what do you do when you learn that the adult materials in the Sunday School curriculum developed jointly by the Orthodox Presbyterian Church and the Presbyterian Church in America (two denominations which strenuously resist a teaching role for women over men) are written by a woman?" The official answer given was that the preparation of written material does not constitute teaching. "But if that lesson material were taken and delivered by a woman to a men's class, that would be wrong." To be consistent, asks PJ, should not superorthodox people rule out vocal music by women, or does music not instruct?

From: CONTEXT, Nov. 1, 1977

ILO* News: The Unrecorded Economic Contribution of Women

In many countries the economic contribution of women has been systematically under-recorded by official statistics and this in itself has encouraged the relative neglect of women as workers and as major contributors to the growth of national income. It has also encouraged the process, typically

associated with the growth of wage labour employment, whereby the majority of women are relegated to little more than a labour reserve, compressed into a relatively narrow range of low-income, low-skilled jobs or eased out of the labour force, both statistically and in fact.

Correspondingly, as and where this has occurred there has been a widening of wage and earning differentials between male and female workers, which has been both a cause and an effect of the widespread tendency to deny women and girls equal access as men to educational and training facilities. Having been denied access, they have generally been unable to develop the requisite skill to enter the labour force or to fully participate in "economic activity" *. And the barriers to their entry have been strengthened by the cumulative nature of this process.

Without acquiring modern skills the majority of women are not able to enter most occupations and are not expected to continue in employment. This encourages discrimination against women workers in general, even where individual women possess the requisite skills. Moreover, the unrealistic assumption that women will not earn an income as workers frequently encourages families to give priority to the education and training of boys.

Once these reinforcements have produced a divergence in work opportunities and incomes, they include a fairly rigid division of labour within families, whereby women concentrate on their maternal and domestic roles, while men assume the role of "primary" income earners.

* INTERNATIONAL LABOUR ORGANIZATION

* For explanation of the meaning of "economically active" in international terminology, see ILO, Women-Power: The World's Female Labour Force in 1975 and the Outlook for 2000, Geneva 1975, p.4

As far as the number of women in the labour force is concerned, there are several current myths which neatly put a lid on social reality. These relate to the definition of "economically active" and the methodology of counting them: who works at which jobs and what numbers?

When counting women as economically active, several methodological problems suddenly emerge. For a woman to be counted as a "worker" she must produce "economic" or "marketable" goods or services. In some countries censuses using varying criteria do include "unpaid family workers" who are predominantly women in the labour force. Others, however, exclude them, concluding that the majority of women do not satisfy "the international standard for the minimum amount of work performed". Another reason sometimes given for this omission is that "women do not report actual hours worked". The results of using this type of methodology are obvious - some unrealistic conclusions and statistics emerge. For example, according to certain estimates, the "participation rate" of women in the labour force in Northern Africa is 3.9 per cent, while in West Africa it is 32.3 per cent.

What accounts for these differences? One major contributory fact may be simply that in North African countries census interviewers do not approach women themselves but only husbands and fathers.

Considered essentially as "secondary" workers, women workers also tend to experience an unequal share of unemployment, yet, most of that unemployment tends to be concealed, because of inadequate methods of measurement. To what extent it is underrecorded by the official statistics depends of course on the definition of unemployment, but it may take the form of young women

dropping out of the labour force at a time when their skills would have developed. One implication is that the threat and reality of unemployment frequently encourages women to orient their lives to domesticity and what is described as economic inactivity.

What are the factors which explain these national trends? How did they emerge in the history of industrialization? Why do jobs continue to be labelled as "male" and "female"? It would be inaccurate and misleading to state that we know the answers to these questions, but research in many parts of the world has begun to pose the questions and suggest possible answers*.

Guy Standing

ILO (Department of
Employment)

Training Needs

Women make an important contribution to the national economy. As a rule, however their capabilities, are often poorly utilised and their productive potential largely discounted. Their employment pattern tends to show a large proportion of them engaged in a relatively restricted range of jobs, usually demanding only a low level of skill and responsibility. One of the main reasons for this situation is to be found in the education and training profiles of girls and women. Far fewer women than men receive vocational training, let alone management training, and those who do, tend to gravitate towards courses of relatively low levels of skill.

* Within the ILO's World Employment Programme, the first major research efforts consist of a series of studies designed to analyse the determinate of changing levels and patterns of female labour force in developing countries.

All too often the employment of women is viewed within a traditional context and considered to be temporary. The statistics point to the opposite trend. In increasing numbers women are returning to full-employment, or taking it up for the first time in later life. More than ever today, therefore, they need training at entry level and at recurrent intervals throughout their active life. Any action intended to improve the ability of women to play their full role in social and economic development must keep these various factors in mind. It must, in particular, ensure that women have a full equality with men as regards access to education and training; it must improve the quality of the training already being given for

occupations in which the employment of women currently predominates; it must open new training opportunities for them in all occupations, including those requiring higher levels of skill and responsibility; it must make provision for training which will facilitate the re-entry into the labour force.

All this will require new measures and a more flexible approach to training. Above all, there is a need for concerted effort, essentially through more effective educational and vocational guidance, to eliminate all discrimination and to combat present negative attitudes towards the training and employment of women.

I L O, (Training Department)

From: ILO Women at Work
no. 1/1977

* * * * *

Profile of a Woman Worker

An interview by Dr. Rosa Cisneros Aguilar of the El Salvador FPA (Asociación Demográfica Salvadoreña) with an agricultural worker at a rural training centre :

"Have you many children ?" she asked.

"God has not been good to me. Of 16 born, only nine live", he answered.

"Does your wife work ?"

"No, she stays at home."

"I see. How does she spend her day ?"

"Well, she gets up at four in the morning, fetches water and wood, makes the fire and cooks breakfast. Then she goes to the river and washes the clothes. After that she goes to town to get the corn ground and buys what we need in the market. Then she cooks the midday meal."

"You come home at midday ?"

"No, no, she brings the meal to me in the fields — about three kilometres from home."

"And after that ?"

"Well, she takes care of the hens and pigs ... and of course she looks after the children all day ... then she prepares supper so it is ready when I come home."

"Does she go to bed after supper ?"

"No. I do. She has things to do around the house until about nine o'clock."

"But you say your wife doesn't work ?"

"Of course she doesn't work. I told you : she stays at home."

IPPF News, (International Planned Parenthood Federation).

London, January/February 1977

*Family day.
Another of white man's mockeries
each year
they gather around the hearth
to celebrate
father, mother, daughter and son.*

*Family day.
Not a day of joy
for us
with husband parted from wife
our children
left wondering at it all*

*Family day.
Has no meaning for us as
we suffer
while they sit pious in their church
and we
separated and in sorrow*

* * *

(From South Africa)

REPORT ON APARTHEID

In South Africa, African women are helplessly caught in a complex web of apartheid laws and regulations, according to an ILO report* adopted by the 63rd Session of the Conference in June 1977. The following facts emerge from the report:

- because of residence restrictions in the urban areas, an African woman who marries may lose residence rights in her home district, yet fail to gain similar rights where her husband is ;
- married men and women working as domestic servants cannot live together on an employers' premises ; and
- African women are discriminated against in wage rates by comparison both with African men and with white women doing similar work, e.g. an African senior nursing sister earned only 63.1 per cent against that of a white nursing sister in mid-1974.

* ILO, Thirteenth Special Report to the Director-General on the Application of the Declaration Concerning the Policy and Apartheid of the Republic of South Africa, Geneva, 1977

Asian Social Consciousness of Women's Role in Mass Media

V.G. Kulkarni

Women prop up half the sky.

An ancient Chinese proverb

Where women are worshipped, the Gods rejoice.

An equally ancient Indian proverb

To be sure, there are similar sayings in the traditional folklore of almost every Asian language. If such proverbs had any substantial basis in fact then at least "half" of Asia's problems would not have arisen. But proverbs in all societies merely tend to state the ideal, which has always escaped reality. The wide gulf of difference which separates the norm from the practice is well known. Although the contradiction between preaching and practice is not the sole prerogative of Asia, one may well argue that in the case of the status of women in society, Asians have traditionally preached a lot and done little.

In recent years along with the rise of the feminist movement in the West, a lot of publicity has been generated over what are commonly called "women's problems" in Asia. With the formal adoption of 1975 as the International Women's Year, the publicity networks of most Asian Governments and voluntary organizations went into top gear. Traditionally, government organs and private bodies dominated by social notables love to catch on to any worthy bandwagon and the UN-sponsored International Women's Year was too attractive a campaign to pass up. But that is another matter. And when the elite make a big noise the mass media catch on.

While heads of governments, first ladies and other community leaders congregated in Mexico city last year for the International Women's Year Conference, the mass media had a field day. If newspaper headlines and extensive broadcast coverage last year were an indication a casual reader could have got an impression that there was a sudden burst of consciousness in the media over the role of women in society. Were these stories merely representative of the media's desire to play up the presence of national leaders and the media's habitual craving for highlighting the sensational, discordant and sometimes bizarre aspects of an issue; in this case, the women's movement? Or did it show a genuine concern to explore the basic issues involved in an international forum on "half the world"?

How does one judge the extent of social consciousness of women's role as reflected in the Asian mass media? The task is enormous and complicated. The extent of the region is vast, if we take Asia to encompass the subcontinent in the West and Japan in the East; and Mongolia

and China in the North and Indonesia in the South. There are thousands of newspapers and broadcast stations with dozens of different languages. The levels of socio-economic development and literacy levels are disparate, ranging from, say, Japan already in the ranks of the industrialised nations and down to Bhutan or Afghanistan trailing way behind. The concept of the press itself differs from country to country. In communist nations the press is an instrument of the state, an organ of propaganda as well as mass mobilisation. In non-communist nations with some notable exceptions, the mass media are owned or regulated in varying degrees by national governments. Short of a systematic and comprehensive survey it is difficult to assess the highest common factor on a given issue in the Asian media. Generalisation on so vast a continent like Asia, therefore, are tantalising to descriptive journalism, but present a formidable nightmare to a social scientist. What follows then is a descriptive account of impressions based solely on a reporter's instincts—let me lay claims to knowledge—rather than an attempt at any systematised quantitative analysis.

Before going into the social consciousness aspect of the problem, let me touch briefly on the role of women in the Asian media itself. Sometime last month I went around several Asian diplomatic missions in Hong Kong for some information on women in their respective countries. As the International Women's Year had just ended these missions were still loaded with stacks of publicity handouts on the issue. In addition to the all-too familiar glossy brochures containing high sounding messages from their heads of governments and heads of states, the diplomats rattled an array of statistics on the advance of their countrywomen. Many even boasted of big name women in large numbers in various walks of life such as politics, arts and literature, medicine, science, engineering, community service, and education. Some rattled off the names of women pilots and paratroop jumpers, sports champions and the superintendents of police, not to forget the mountain climbers. Social climbers were naturally included as leaders in community service! But most of them were hard put to cite the names of women in top positions in their countries' media. Some of the smarter diplomats did come up with some female by-lines popular in their nations. But most of these were "society editors" or "cultural editors"—euphemisms for women's section editors. Needless to say the women "columnists" mentioned turned out to be gossip columnists. Asia has produced many women ministers, governors, top scientists and doctors. But there are too few top editors or broadcasters among Asian women.

Even in the press of the People's Republic of China one hardly sees a woman's by-line. The percentage of women among the New China News Agency's correspondents abroad is also relatively small.

So what you get in the Asian media is predominantly the male viewpoint. Even in writings on Asian women by non-Asians the role of women in media is hardly touched upon. To give a random example, the Bulletin of Concerned Asian Scholars—a magazine published by a radical intellectual group based in the United States—last year put out a special feature on Asian women running into two issues over 90 pages. The articles covered several aspects of women's activities but there wasn't a single story on the state of working women in Asian media.

This is not to say that the Asian media have completely ignored the women's movement. The press in China has been full of women's achievements and it need not be emphasised that the lot of womenfolk in China has improved substantially since the country's liberation in 1949. Other Asian media have also carried reports on the doings of activist women in their countries.

We have read about Muslim women in Malaysia, Pakistan, and India organizing against the unequal concept of divorce in Islamic Law. A "jihad on talaq"—holy war against divorce—they called it. We have also heard about Indian women agitating against the system of dowry and conspicuous expenditure on marriage festivities.

There were some more sensational stories too and revealingly enough these were played up by the press. Japan, which is still a strong bastion of male supremacy, saw local feminists agitating over a radical transformation of some traditional phrases which denigrate the status of women. The Japanese language abounds in phrases used exclusively by men or women which serve to emphasise the subservience of women and the dominance of men. Japanese activist women have also been storming the live shows of famous male TV personalities known to have been "oppressive male supremacists" in their private lives.

In Hong Kong a group of local Caucasian feminists last year "raided" a stag bar in a well-known hotel—the bar cum restaurant was appropriately labelled as a rendezvous for business executives' luncheons, conveniently all male—and got their food and drinks. It made a big enough although tongue-in-cheek story in the press, but the restaurant reverted back to its men-only practices soon after.

The above-mentioned stories worthy of publication as they were, merely represented stray exceptions to the general rule that governs the nature of stories relating to women. In a quick attempt to ascertain the rough guidelines on stories relating to "women in particular" I took a random sample of Hong Kong's English language press.

Incidentally the major English language morning daily in Hong Kong labels one page as "Mainly for Women" as though other pages were by implication mainly for men. The logo on this page is highly suggestive. It shows a half-bitten apple, bitten apparently by the editorial Adam. The other English language morning paper merely calls that page "Womanscope." The third one, an afternoon tabloid, has no women's page as such. But its philosophy was once aptly summed up by one of my hard-boiled colleagues: "A sensational headline on the front page, tits on the third page, lucky stars on the fourth, and Dear Pansy on the next, and you have got a big seller!" Dear Pansy is a personal advice column full of adolescent queries and equally adolescent answers, but I understand all the queries are absolutely genuine.

I do not claim the sample, the details of which I will go into a little later, is statistically representative or significant of the Asian media. For one thing, the broadcast media have been completely ignored. As I pointed out earlier, most of the TV and radio stations in Asia are either government owned or controlled and willy nilly serve as conduits of official propaganda. Except for the communist nations, one wonders whether the official propagators or the audience seriously believe the contents and the messages therein. In any case, such official blessed reports will also find their place in the print media of the nations concerned.

Secondly, the English language press is a lot more elitist and caters more to the middle and upper middle classes than, say, the media in the native languages of Asia. The Asian language press may be more down to earth. But the level of literacy itself is very low in Asia and newspaper reading is more common among the middle and upper middle classes, whose ethos can be presumed to be reasonably reflected in the elite English language media.

Thirdly, I am making another assumption based mainly on an observer's instinct and some experience after having worked in the Asian media for some time, that the basic ethos of the educated

class elite in Hong Kong roughly resembles that prevailing elsewhere in Asia.

A rough classification of the contents of the women's pages of the *South China Morning Post* and the *Hong Kong Standard* over one week in March 1976 is attached as Annexure A to this paper.

And now some highlights of the sample:

1. The women's pages are overwhelmingly adorned by pictures. Leading among the pictures are what are euphemistically called as pictures of the "Social Clime" or "Scenes Around Town," as though the social scene of Hong Kong were limited to these. These pictures mostly show the well-to-do in all their expensive finery sipping cocktails are dining at expensive restaurants or private parties. Then come the pictures showing the leading fashions in major centres in the West. Other pictures relating to stories trail behind these two.
2. Among stories, those relating to female fashions with elaborate illustrations dominate the scene.
3. Lady luck or what-the-stars-foretell is a daily feature. This feature is also written somewhere in Europe or the U.S., although there is no dearth of soothsayers in Asia.
4. Foods and recipes, again imported from the West are also a common feature. One wonders how relevant are these elaborate recipes to the working wives among the papers' readers.
5. There were only eight stories on psychological and medical problems, of which only one was written by a local reporter. Out of the items on birth control, one was from a staffer of a local paper.
6. Out of 67 stories in total, a dominant majority of 48 came from outside syndicated services. In other words most of the meaningful articles were written by Westerners with a Western audience in mind concerning issues relevant in their societies and not Asia.

The contents of the women's pages reflect not only the prejudices of the Asian journalists but also those of the elite classes whom they represent. Let me choose some examples of opinions of elite middle class women who are not activist feminists. Needless to say that the majority of literate Asian middle class women who are aware of the women's movement are not activists. However, such women do pay lip service to their own interpretation of the general goals of the women's movement.

A local daily carried a report last month on the views of a woman billed as a "working housewife" on "women's Lib." Addressing a Lion's Club luncheon, the woman declared, "I believe that a man should be the head of a family, like the main pillar of a house.

"In this modern civilised world, women are treated with even greater respect and enjoy much more privileges than men.

"For instance, men would open the door for women and walk after them, men would carry heavy things for women, pull chairs for women, give up their seats to women, and offer all kinds of services to women with great courtesy.

"What more do women expect," she wondered.

While she had nothing against the women's liberation movement as such, her idea of liberation was only limited to equal chance for education, equal job opportunities, equal pay for equal work, equal respect for equal merits and equal human rights. Other than this, she said, she did not want to give up "the privileges that women have always enjoyed."

Research from the academic world on the attitudes of educated middle class women in Asia also provides some revealing insights. *The Indian*, a monthly magazine aimed at overseas Indians carried a report in its February 1976 issue entitled, "Indian Girls Want Sex Education." Let me quote the report:

Girls desire sex education in colleges through a trained female guide.

They crave for boy friends, group dating and mixed clubs.

They also expect their parents to introduce them to an eligible bachelor with an eye on marriage.

These are the findings of Mrs. Anjali Thakkar who has received a doctorate of Poona University for her thesis: "Attitudes of Late Adolescent and Early Adult College Females towards Marriage and Related Problems."

Mrs. Thakkar who worked under the guidance of Professor V.K. Kothurkar had chosen the Pune urban complex for the study and the sample was drawn from 250 regular final year students on the roll of five faculties—arts, science, commerce, medicine and engineering of Poona University and the home science faculty of Shree-mati Nathabai Thackersey Women's University.

The survey also revealed that a majority of girls desired a change in the concept of arranged marriages.

A courtship period of at least six months between engagement and actual marriage was preferred. By and large, the girls desired simple marriage ceremonies.

Matching of horoscopes for selection of mates was not favoured and the dowry system was strongly condemned by most of the girls.

A few, however, were ready to concede these system to avoid harassment from in-laws.

Divorce was accepted as a last resort.

The emerging concept of marriage appeared to be a companionship based on equal rights.

A fair majority of the girls did not agree with the traditional duties of a housewife. They did not want employment to affect their married life.

The survey revealed that the best age for marriage of girls was considered to be between 23 and 25 years. The girls also preferred to marry within their own religion.

That the husband should be superior to his wife both intellectually and educationally was conceded by a majority of girls.

Now this survey reveals some very progressive attitudes of equality between sexes, etc. But interlaced with such attitudes is the all-too-well-known middle class attitude that education for women is after all to get "an eligible bachelor with an eye for marriage." The traditional concepts that husbands ought to be superior to wives "both intellectually and educationally" belies much of the emphasis on the craving for equality.

If these young women have made their ceremonial bow to the hallowed concept of equality, there are other sisters from the Asian class who are lulled into complacency by the comforts and privileges their stratified societies bestow on them. There is a rather longish story predating the International Women's Year by about 19 months but still aware of the movement, which appeared in the *Hindu*, the major daily in South India. I have attached it as Annexure B to this paper.

The story entitled "Women's Lib Comes to Town" is self-revealing and needs no further comments from me. At this point one clarification is in order. Although many of the examples I have cited come from the Indian and the Hong Kong media, it should not be taken as a less than charitable criticism of those countries alone. The selection is largely because of my own personal acquaintance with these countries, but it is considered fairly representative of the elite press in non-communist Asia.

The irony of the situation is that the awareness of women's movement is mainly among the middle class in Asia, but most members of that strata of society are not keen about the movement. One may argue

that the Asian press could learn something more about the movement from its Western counterpart. In the West the feminist movement has made a serious impact on the media as can be seen by the media coverage and the large number of women working in the media themselves. Admittedly, leading Asian journalists—for historic reasons—draw their professional as well as political inspiration from the Fleet Street and the American East Coast media.

What then, one may ask, stops Asian editors from emulating the example of their Western peers and mentors? Asian editors for reasons of their countries' feudal and colonial past are the products of many unegalitarian values in society and are uncomfortable with the onrush of the feminist movement which challenges the entrenched male positions. Moreover, the movement in the West is showing the pains of growth and the media are reflecting this situation. Some discordant and at times flippant writing about the movement bears witness to the situation. Asian editors quickly catch on to such discordant notes and confirm their in-built prejudices saying that if the movement has run into problems in the West itself, it is all the more irrelevant to the "Asian conditions."

To illustrate this attitude, let us go to the *Financial Times* of London, the authoritative voice of the City of London, still the male bastion, where the recently enforced Sex Discrimination Act does not seem to have made much headway. On its editorial page it has a feature known as "Men and Matters." In journalistic jargon such features are called diary items, where style prevails over substance and where facts and opinions are deftly blended. It is meant to entertain as well as inform.

In the last two months there were some diary items in the *Financial Times* which dwelt on the Sex Discrimination Act, which are attached as Annexure C to this paper. These items, although glib in style, written obviously for the amusement of business executives over their leisurely luncheons in posh and exclusive London clubs, have a point to make. These aim to highlight the problems of enforcing the Sex Discrimination Act. But I found some senior Asian journalists in Hong Kong savouring the glibness of these stories with an unabashed sense of glee. "Ha ha, the lib is limping on Fleet Street," chuckled one. I would regard this as a typical reaction in Asia. One might as well discount the possibility of Asian journalists learning the positive aspects of the women's movement from the Western press.

This is not to say that Asian journalists have made no attempts to write about womankind. The point is that there are not enough of those written and not much play is given to those in print. Moreover, many Asian governments and community organisations have their own ideas of women's problems and the relevance of the feminist movement as conceived in the West.

Once again I have to refer to a statement issued by the Government of India. Let me quote some portions of a press release by New Delhi, entitled "What the International Women's Year is Not."

"There is some confusion about the meeting of the International Women's Year in India. Questions are asked as to whether it is a copy of the feminist movement of the Western World which is widely talked about. For us in India International Women's Year is not a mere extension of the women's life movement of the West which we have seen as being essentially an upper and middle class protest against the treatment of women in affluent societies as mere sex symbols. Our endeavour this year (1975) lies in creating an awareness of the rights of women and a consciousness of their role whether it be as a homemaker or breadwinner. This message is especially urgent for the weakest

among our women."

Another excerpt from the statement: "A woman cannot ask for a job solely for the sake of equal representation, just as she should never be denied a job because of her sex. What is therefore required is *meaningful equality* and not just equality in numbers or notion. The validity of having such a year is to ensure that men and women are equally responsible for national development and towards this end, greater and better opportunities have to be made available to women to come up to the levels of men and existing injustices removed."

Similar statements by other Asian governments have been published. How far these lofty aims are on their way to fulfillment is another matter. But one cannot quarrel with the crux of such statements that women's status in Asia can be improved mainly under an overall plan for socio-economic development of the region. Equality means little to people beset with the problems of population explosion, hunger, poverty, illiteracy and disease. At the same time the existence of these larger problems should not be made use of in denying equality. Status of women should be an integral part of the developmental process of Asia. Socialist states which have scored major strides in socio-economic development have also emancipated their women to a greater extent.

Societies where such political revolutions have not occurred and where the chances of such occurrences are remote will have to concentrate on socio-economic development with special emphasis on equality of opportunities for both the sexes.

Any large scale movement because of its very nature will encompass the whole spectrum of opinion. There will be fringe groups far far away from the mainstream. There will be discordant noises over notional equality. The press will do well to take these in stride and at the same time concentrate on the basic issues of development.

But will the press in Asia come upto this expectation? Traditionally, the press the world over has been at best a catalyst of societal change rather than being an initiator of such change. True, in the struggles of national independence all over Asia, the press played a leading role. There are historical reasons for it. Journalists of the earlier generation were not mere professionals, they made news and also reported it. As a result, the new generation of journalists have tended to concentrate mainly on parliamentary politics and ignored the fundamental issues of developments of the new, independent nations of Asia. A healthy stream of advocacy journalism concentrating on the developmental aspects of Asia can do a lot of good to society.

But realistically speaking, the possibilities are remote. Men and women of Asia will have to fight for their cause in the farms and factories, and in the streets and schools. Only the strong pressures of a popular societal movement will force the lethargic Asian mass media to take note of these important issues.

Mr. V.G. Kulkarni is a journalist-China watcher from India. For the past two years, he was editorial writer and deputy business editor of the Hong Kong Standard. Currently as assistant editor of Depthnews ASIA, he writes on China and economic affairs in the region. He is also associate editor of Media, a magazine for Asian communications industry.

From: WOMEN & MEDIA IN ASIA

The Asian Consultation on Women & Media

Hong Kong, April 6 - 9, 1976

The Chinese University of Hong Kong

AFRICAN THEOLOGIANS MEET IN GHANA

Accra, Ghana

The creation of an association grouping African theologians in order to outline what should be a future African theology was one result of the work of a pan-African conference of third-world theologians held at the end of December in Accra, Ghana. Some 90 Protestant, Catholic and Orthodox theologians some of them holding high positions in their respective churches attended the meeting. The participants included people from Africa, Latin America, the Caribbean, Asia, the Pacific and also the black community of the United States. A first meeting of this character was held in Dar es Salaam, Tanzania, in 1976.

The task of these African theologians consists in creating a theology that emerges from the African people and that is accountable to them, said the Accra conference.

African theology will have three characteristics : contextual - accountable in the context of the life and culture in which African people live; it will be a liberation theology in the face of racism, economic exploitation and the oppression of the peoples through national and multinational institutions. Here was also included the question of oppression of Blacks by Blacks. Finally, the struggle against sexism. Recognising that African women have taken an active role in the church and in the shaping of history and that they have shown themselves to be a coherent part of the liberation struggle, the theologians in Accra stated that future African theology must take seriously the role of women in the church as equals in the doing of theology. It should be noted that a quarter of the participants at Accra were women theologians.

EPS no. 1, Jan. 1978

IN SOME SEMINARIES WOMEN OUTNUMBER MEN

For a warm-up, some statistics : In 1972 there were 1077 women in Protestant seminaries, now there are over 3025, up 181 per cent. Ten years ago three per cent of Protestant seminaries were women, now 40 per cent are. There are 530 women in United Methodist seminaries. At the United Church of Christ 65 per cent of the seminarians are women. Of the ministerial students at Union Theological Seminary in New York 54 per cent are women. All this according to Efthalia Walsh in The New York Times.

From: CONTEXT

Nov. 1st, 1977

BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS

THE LIBERATING WORD

A Guide to Non-Sexist Interpretation of the Bible
edited by *Letty M. Russell*,
Westminster 1976

An invitation to all - women and men - to work together toward a more adequate, inclusive interpretation of the Biblical message for our time. This book is a provocative series of essays written by Bible scholars, theologians, and church leaders - all women - in cooperation with the "Task Force on Sexism in the Bible", Division of Education and Ministry, National Council of Churches, USA.

This stimulating overview of many facets in the movement to eliminate sex bias in Bible interpretation is a useful resource for study and action in churches and church related groups.

WOMEN AND WORSHIP: ROOTED IN THE NEW CREATION

edited by *Constance F. Parvey*

Published by: Lutheran World Ministries, 360 Park Ave. South,
New York, N.Y. 10010, 1977, 104 pages

This documentation contains the final report of the North American consultation, Madison, Wisconsin, April 1977 on the issues of "women and worship". The consultation tried to develop creative expressions, and made recommendations related to the liturgical practices and spiritual life of the Lutheran Church.

The documentation includes also general comments on the consultation, the reports of the seven workshops, recommendations, the keynote address by Eva Zabolai-Csekme, a summary by Constance Parvey and a bibliography.

A limited number of copies is also available from the LWF Women's Desk.

WOMEN & MEDIA IN ASIA

edited by *Timothy Yu & Leonard L. Chu*

Center for Communication Studies, The Chinese University of Hong Kong,
Shatin, N.T. Hong Kong 1977, 251 pages

This book contains the proceedings of the Asian Consultation on Women & Media, Hong Kong, April 1976. It includes all papers presented at the consultation as well as the discussions of the papers. There are regional reports of legal and social status of Asian women and also regional reports on Asian women's access to education and employment in media. Four position papers are dealing with : Asian Social Consciousness of Women's Role in Mass Media, Contributions Women Make for National Development in Asia Through Mass Media - Opportunities for Training Women for Media Careers in Asia/ Teaching Opportunities - Sensitization and Mobilization of Resources for Wider Involvement of Women.

BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS

BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS

WOMEN IN CONTEMPORARY INDIA

edited by *Alfred de Souza*

Published by Manohar Book Service, Delhi, . Rps. 55 (approx US\$ 6) 264 pp.

This book comprises a number of papers by a select group of scholars, sociologists, anthropologists and research associates. It highlights a fresh perspective on women and social change through empirical studies of the interaction between the traditional images of women and their new social roles in the family and society at large. It projects a three-faceted picture lucidly depicting the professional, marital and social problems of Indian women coming from different social strata.

The opening paper by Suma Chitnis on "International Women's Year: Its Significance for Women in India", deals with the problems of urban and rural women in context of the objectives of the International Women's Year. The next four studies deal with more definite problems faced by women in different geographical areas, e.g. "Employment and Family Change", "Etiquette Among Women in Karnatak" and so on. The book further offers enlightening information on specific subjects of greater relevance to Indian women of today. For instance, "Women and the Law", "Women and Religion", "Family Status and Female Work Participation", "Asian Women in Britain" deal with burning issues significant in the struggle for women's emancipation.

The book strikes a new note with a chapter on "The Aging Women in India", a subject to which little attention has hitherto been given. The author delves into the sexual, religious and social aspects of the life of an aging Indian woman, to whom the word security, until recently, meant having sons!

With the ever increasing emphasis on encouraging research in areas which involve the female population, the book aptly concludes with a chapter on the methodological problems in social studies of women. The author analyses some of the problems relating to attitudinal and survey research and suggests pragmatic solutions. Apart from being informative, the book provides facets and figures which are valuable reference materials for future studies in this challenging field.

Veena Kumar

From: Newsletter of the ASIAN WOMEN'S INSTITUTE, May 1976,

THE NEW INTERNATIONAL ECONOMIC ORDER

WHAT ROLES FOR WOMEN?

Published by the UN Economic Commission for Africa, Addis Ababa, Ethiopia, August 1977, 45 pp.

This monograph served as preparatory material for the Regional Conference on the Implementation of National, Regional and World Plans of Action for the Integration of Women in Development, Nouakchott, Mauritania, Sept/Oct. 1977.

Part one: explains the background of the movement towards the New International Economic Order through a brief history of economic trends in Africa and of women's roles in their economies,

Part two: reviews the proposals for the New International Economic Order at the global and regional levels,

Part three: proposes some systems for monitoring women's contribution and access to the essential tools of development and discusses roles for women in the New International Economic Order.

BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS BOOKS

Media et femmes rurales en Afrique *

T. Dawit

Centre panafricain de recherche et
de formation pour les femmes, CEA
Addis-Abeba

Au cours des dernières années, une prise de conscience s'est opérée, aussi bien dans les pays développés que dans les pays en voie de développement ainsi qu'au sein des organisations internationales, sur le rôle essentiel que les communications de masse peuvent exercer dans le développement économique et social.

C'est ainsi qu'est apparu le besoin d'élargir le concept de l'information publique pour y inclure le concept de communications au niveau du village. On reconnaît aujourd'hui que nombre d'attitudes et de systèmes de valeur orientant la vie quotidienne des populations au niveau local sont influencés par les techniques de diffusion collective. Celles-ci sont devenues des véhicules primordiaux de dissémination des connaissances et des appels visant à sensibiliser les populations. A cet égard, la télévision, comme l'ont relevé de nombreux éducateurs, dispose d'un potentiel extraordinaire, tandis que la presse écrite et parlée constituent des sources d'informations quasi illimitées.

Les techniques de diffusion collective, orientées et développées de façon adéquate, sont susceptibles de devenir un puissant instrument au service de la mobilisation des populations en vue d'actions concertées de développement. Une information libre et appropriée ne constitue pas seulement un but en soi, mais également un moyen d'introduire le changement social souhaité : celui de permettre à des millions d'êtres humains, souffrant actuellement de conditions d'existence insupportables, de vivre dans la dignité. L'absence de systèmes efficaces de techniques de diffusion collective est un frein au développement. Malheureusement, dans de nombreux pays, et l'Afrique n'est pas une exception, cet aspect n'a pas reçu une attention suffisante dans la plupart des plans de développement.

* With permission from UNICEF

From: Assignment children Vol. 38/77

Participation populaire aux décisions et techniques de diffusion collective

Toutes les formes de changement social imposées par le changement économique requièrent du temps et de l'argent. Le processus de développement doit être alimenté par un flot constant d'informations, en particulier si la majorité de la population qui vit en zones rurales doit être associée aux prises de décision. Le système doit d'une part apporter les informations nécessaires pour permettre aux populations de jouer un rôle actif dans une société en mutation, d'autre part faire connaître leurs propres besoins et aspirations afin qu'il en soit dûment tenu compte dans les décisions prises au niveau le plus élevé.

Les femmes à l'écart des systèmes de communications

Malheureusement, force est de reconnaître que les femmes africaines ont été particulièrement mises à l'écart des communications pourtant si essentielles pour favoriser leur participation effective au changement social. Leur accès à l'éducation et à l'information n'a pas été équitable eu égard à leurs responsabilités dans le développement.

Le rôle des femmes dans les communautés rurales et dans le développement national se transforme avec une ampleur inégale jusqu'ici. La modernisation apporte des modifications économiques dont les femmes rurales sont souvent les victimes involontaires. Elles sont habituellement les premières à souffrir des changements qu'introduisent les premiers stades du développement. Lorsque les enfants qui d'habitude aidaient aux tâches agricoles et domestiques, vont à l'école ou que les maris quittent la maison à la recherche d'un emploi urbain, c'est aux femmes seules qu'incombe désormais tout le fardeau de ces tâches. Des efforts pour corriger cette situation commencent à être entrepris. De nombreux gouvernements et d'organisations bénévoles inclinent à reconnaître l'excès de travail imparti aux femmes dans les projets de développement. En plus des services traditionnels de protection maternelle et infantile, d'hygiène et d'économie ménagère, les femmes sont reconnues petit à petit dans leurs rôles d'exploitantes agricoles ou de commerçantes et reçoivent enfin un début d'assistance de la part des agents de vulgarisation et, parfois, l'accès aux terres et au crédit.

L'image déformée des femmes africaines dans la presse écrite

Mais, en ce qui concerne la presse, le travail des femmes n'y est guère ou peu reconnu. Un examen de six quotidiens africains, le *Standard*, un quotidien kenyan, le *Ethiopian Herald*, le *Chapian Times*, le *Daily Sketch*, le *Daily Graphic*, le *Progrès Socialiste*, mené pendant une période d'un mois, n'a révélé que très peu d'articles sur les femmes. Ces rares articles portaient de préférence sur les femmes urbaines et mentionnaient rarement les conditions d'existence des femmes en zones rurales. Les rubriques en étaient notamment les suivantes : la mode dernier cri, les nouvelles tendances, la vie mondaine, le crime et les faits divers. Toute la presse écrite représente également des images mythiques de la femme à des fins publicitaires.

Les articles d'intérêt général décrivent principalement des personnalités de l'élite et des femmes privilégiées, exerçant le plus souvent des activités professionnelles au sein du gouvernement, dans les affaires ou dans les projets sociaux ou communautaires. Il faut aussi signaler l'importance accordée par les media aux actions de femmes d'élite étrangères au pays. A l'occasion paraissent également quelques articles sur les femmes et la loi, le mariage, leur statut économique et social et le développement, mais ils sont présentés en termes généraux sans effort pour informer le public féminin ou pour le sensibiliser à ses propres problèmes dans le cadre du développement.

Une information au service des projets de développement

Parmi les techniques de diffusion collective favorables aux femmes, mentionnons les programmes éducatifs réalisés par des bureaux d'information au niveau régional. En Tanzanie, en Somalie et en Ethiopie, ces bureaux produisent et distribuent du matériel éducatif tel que des brochures, des photographies, des affiches et des diapositives, destiné aux agents de vulgarisation travaillant au niveau du district. Ces agents à leur tour utilisent des journaux, des magazines locaux et des films ; ils montent des expositions à l'intention des écoles, des groupes de jeunes et de femmes, des coopératives locales et des groupements commerciaux et autres institutions afin de diffuser aussi largement que possible dans les communautés rurales des informations relatives aux projets de développement. Nombre de ces actions donnent lieu à des innovations en matière d'information sur le développement tout en servant de relais de transmission des réactions des populations. Le but principal de ces actions est de combler le fossé existant entre les populations rurales et la source des connaissances, de les sensibiliser aux techniques nouvelles et aux avantages qu'elles présentent.

L'exemple des radio-clubs

Les radio-clubs en zones rurales se sont révélés dans l'ensemble des méthodes efficaces. Leur usage a été introduit dans des programmes de développement communautaires très divers. Dans le cas du Sénégal, du Niger, du Bénin et de beaucoup d'autres pays, le gouvernement diffuse des programmes hebdomadaires connus sous le nom de « Radio-Clubs d'Ecoute ». Ces programmes spéciaux sont émis de la capitale à l'intention des communautés rurales. En général, un transistor par village est remis à un animateur local spécialement formé à cet effet. Les émissions portent notamment sur l'agriculture, les nouvelles technologies, la santé, l'éducation, la nutrition, les soins aux enfants, l'hygiène, la politique gouvernementale et les législations, la conservation de l'eau et de la terre, etc. Elles donnent lieu, sur place, à des questions et à des réponses ainsi qu'à des discussions aboutissant parfois à des décisions. Ces discussions sont enregistrées et renvoyées à la station émettrice, permettant ainsi aux dirigeants nationaux d'être au courant des réactions et des aspirations locales. Bien que ces programmes aient un impact positif sur les populations rurales en général, leur influence sur les femmes pourrait être substantiellement accrue. Trop souvent les auditeurs sont des hommes. Des émissions particulières ainsi que des lieux d'écoute devraient être aménagés au bénéfice des femmes. De plus, il est indispensable de s'assurer que les programmes généraux soient diffusés à des heures d'écoute où les femmes sont disponibles.

Un plan d'action pour les femmes d'Afrique

Depuis une dizaine d'années, dans les conférences et les réunions, les femmes africaines ont exprimé de façon unanime leur volonté de voir leurs contributions reconnues et de jouer un rôle plus vital et plus enrichissant dans le développement de leurs nations et de leurs régions. Leur détermination a abouti, lors d'un Séminaire régional sur l'intégration des femmes dans le développement, organisé par la CEA à Addis-Abeba en juin 1974, en un *Plan d'Action pour l'Afrique* qui fut inclus dans le *Plan Mondial d'Action* adopté à Mexico en 1975, à la Conférence Mondiale de l'Année Internationale de la Femme.

Effacer au moyen des media les préjugés et les stéréotypes discriminant les femmes

La trentième session de l'Assemblée générale des Nations Unies, en décembre 1975, proclama la Décennie des Nations Unies pour la Femme: Egalité, Développement et Paix (1976-1985), qui doit rendre effectives les recommandations de la Conférence Mondiale. Parmi les résolutions votées à une écrasante majorité, figure celle concernant l'usage des moyens de communication de masse pour l'intégration des femmes dans le processus de développement. Cette résolution déclare qu'un obstacle majeur pour améliorer le statut des femmes tient aux attitudes collectives et aux systèmes de valeurs relatifs au rôle des femmes dans la société. Elle ajoute que les moyens de communication de masse pourraient exercer une influence significative pour effacer les préjugés et stéréotypes ainsi que pour accélérer l'acceptation des rôles novateurs élargis des femmes dans la société et promouvoir leur intégration dans le processus de développement comme partenaires à part entière.

Activités d'information du Centre des femmes de la CEA

La CEA est la première des Commissions Economiques des Nations Unies à avoir créé un Centre de recherche et de formation pour les femmes à l'intérieur de sa Division pour le développement social. L'un des rôles majeurs de la Commission est d'aider les Etats membres de la région à utiliser pleinement leurs ressources humaines en intégrant les femmes dans l'effort total de développement.

Parmi les projets fondamentaux du Centre figure une proposition pour établir une Unité de communications.

Ses objectifs à long terme sont les suivants :

- 1) faire prendre conscience de la nécessité d'une réelle participation des femmes africaines au processus de développement ;
- 2) promouvoir l'action pour la pleine intégration des femmes dans le développement grâce à l'échange d'informations et d'expériences ;
- 3) entreprendre des recherches sur les moyens les plus efficaces de communication entre les différentes régions d'Afrique pour améliorer les conditions d'existence des femmes.

Les objectifs immédiats du projet sont les suivants :

- fournir une assistance en matière d'information aux programmes de formation et aux diverses activités du Centre. Cette assistance comprend la production de matériel éducatif audio-visuel (diapositives, bandes magnétiques, etc.) et de matériel imprimé (affiches, dépliants, prospectus, flanellographes, etc.) ;
- en coopération avec la Section des documents de la CEA, produire et diffuser des lettres d'information, des dépliants et d'autres documents qui encourageront les pays et les communautés locales à adopter des idées novatrices pour former les femmes au développement ;
- publier du matériel d'enseignement et de formation à usage régional et national à partir d'informations récoltées sur le terrain par les équipes professionnelles nationales avec l'aide du Centre ;
- élaborer des programmes à l'intention des moyens de communication de masse, aux niveaux régional, national et international, en insistant spécialement sur l'intégration des femmes dans les projets de développement rural, notamment au moyen d'émissions destinées aux zones rurales ;
- assurer un programme de formation d'éducation des adultes ;
- aider à créer une nouvelle section de la bibliothèque de la CEA qui recueillera et diffusera des informations sur les femmes et leur participation au développement. Ces informations comprendront également des supports audio-visuels, des films et des photographies. La bibliothèque fournira de plus des informations périodiquement mises à jour sur les projets en cours et sur les activités du personnel du Centre travaillant sur le terrain ;
- organiser des expositions itinérantes qui pourraient inclure des échantillons d'artisanat local et qui encourageront l'échange d'idées des femmes de différents pays.

Promouvoir des attitudes favorables à l'égalité entre les sexes

Afin d'atteindre les objectifs de la Décennie des Nations Unies pour la Femme, il est essentiel, premièrement d'élaborer et de poursuivre patiemment les politiques nationales qui comportent des mesures appropriées tant législatives qu'économiques, financières, sociales et éducatives. Un effort devra être fait pour sensibiliser l'opinion publique et développer des attitudes favorables à l'égalité entre les hommes et les femmes dans les différents domaines de la vie économique et sociale. De tels changements d'attitude ne peuvent être réalisés uniquement par la législation, mais doivent être aussi provoqués par la volonté populaire. D'où le besoin d'une action intense de la part des moyens de communication de masse pour stimuler tous les hommes et femmes d'Afrique à prendre conscience de la contribution des femmes au développement de leur pays et des obstacles actuels à leur participation à la construction nationale, obstacles qui à la longue retardent les progrès des pays africains et du continent dans son ensemble.



Summary in English

T. DAWIT, **Mass media and rural women in Africa**

The process of national development demands an adequate flow of information if the people of a country, especially the majority living in rural areas, are to be brought into the decision-making process. Unfortunately, African women's access to education and information has not been proportionate to their responsibilities for development. A review of six African dailies over the span of a month revealed only a few articles on women, and then primarily on urban women. Important aspects of women's lives, especially in rural areas, are rarely touched upon.

Many countries are making use of mass education package programmes (Tanzania, Somalia, and Ethiopia) or rural radio forums (Senegal, Niger, Benin) as programme-support communication in areas such as agriculture, health, hygiene, water preservation, etc. Efforts should be made to ensure that such programmes reach the women as well. For example, radio (broadcasts) should be scheduled at times when women are free.

Among the projects of the ECA's Training and Research Centre for Women is a proposal to establish a Communications Unit, whose objectives would be to increase public awareness of the need to include women in development processes, and to carry out research on the most effective means of communication in the different regions of Africa for the improvement of women's conditions. For attitudes conducive to real equality of opportunity between men and women cannot be developed by legislation alone.

SUBORDINATION ET EQUIVALENCE

Nature et Rôle de la Femme

D'après Augustin et Thomas d'Aquin

Oslo: Universitetsforlaget / Paris: Maison Mame

Karin Elisabeth Børresen

Un renouvellement au sein de la théologie morale exige que l'on ait pris connaissance des notions de subordination et d'équivalence dans la théologie du mariage, et qu'on ait pris position à leur égard, affirme Madame Kari Børresen. Elle montre comment Augustin et Thomas d'Aquin on fait, l'un comme l'autre, de la subordination de la femme un élément de l'ordre de la création, alors que l'équivalence concernerait selon eux l'ordre du salut. Les interprétations proposées par ces deux théologiens, avec les conséquences qui en découlent pour leurs éthiques respectives, sont analysées à trois niveaux - ordo créationis, poena peccati, ordo salutis. Dans sa prise de position critique Kari Børresen démontre que les deux interprétations sont, jusque dans leurs divergences, commandées par certaines conceptions de l'homme - une anthropologie dualiste de type platonicien chez Augustin, une anthropologie aristotélicienne plus unitaire chez Thomas.

Berliner Frauenkonferenz: Begegnung mit den Schwestern von gestern

Von Petra Forell

Die Initiative ging von Brüssel aus: Angesichts der 1978 anstehenden Europawahlen wollte die EG-Kommission erfahren, wie weibliche Wähler zu mobilisieren seien. Mit der Frage: Was erwarten die Frauen von Europa? wandte man sich an die Betroffenen selber. Der Mut zu dieser ungewöhnlichen Aktion hat sich gelohnt.

Unter den europäischen Hut paßten sie (fast) alle – die Vertreterinnen der etablierten Frauenverbände mit langer Tradition, die Frauen aus den Koalitionsparteien und die Angehörigen der jungen „autonomen“ Frauenbewegung. Was die sich gegenseitig gern als „alte Tanten“ und „Linksradikale“ beschimpfenden Parteien bisher immer entrüstet von sich gewiesen hatten, die finanzielle Förderung durch die EG – und auch den Senat von Berlin – machte es möglich: Man sprach miteinander, man setzte sich an einen Tisch, um die Forderungen der Frauen an Europa anzumelden.

Rund sechshundert Frauen zwischen achtzehn und achtzig waren drei Tage lang eifrig damit beschäftigt, in zwanzig Arbeitsgruppen ihre Anliegen zu erarbeiten und sich besser kennenzulernen. Und wenn man dabei auch durchaus nicht immer einer Meinung war – um den Abbau langverwurzelter Vorurteile allein hätte sich die europäische „Entwicklungshilfe“ gelohnt. In der gemeinsamen Arbeit bestätigte sich, was sich schon bei den einführenden Eröffnungsreferaten der Vertreterinnen der traditionellen Frauenverbände und der autonomen Frauenbewegung gezeigt hatte: Bei aller unterschiedlichen Auffassung gab es doch viele Probleme, die sich gemeinsam besser anpacken und eher lösen lassen könnten.

Erstaunt mußten viele junge Frauen erkennen, daß ihre Forderungen, ihre Anliegen so neu gar nicht waren, daß die „Schwestern von gestern“ sich bereits für gleiche und ähnliche Ziele eingesetzt hatten, und daß die Vertreterinnen der bürgerlichen Frauenbewegung in der Anfangszeit mindestens ebenso radikal waren wie viele Frauenzentrumsgruppen heute.

Lohn für Hausarbeit war bereits auf dem letzten internationalen Frauenkongreß in Berlin 1904 verlangt worden. Schon dort hatte man ebenso kontrovers diskutiert und sich nicht einigen können, ob die Leistung der Hausfrau damit auf- oder noch mehr abgewertet wird. Schon damals hatte man die Bedeutung der unbezahlten Hausarbeit für die Volkswirtschaft erkannt und gewürdigt, hatte man der Hausfrau und Mutter zu der gebührenden Anerkennung verhelfen wollen. So konnte man sich denn auch 1977 nur auf Teilbereiche einigen, die man als Forderung an die Europäische Gemeinschaft aufstellen wollte: die Anerkennung der Hausarbeit als gesellschaftlich notwendige Arbeit stand dabei ganz oben; sie sollte ihren Ausdruck zumindest in der rentenrechtlichen Anerkennung von Erziehungszeiten als Beitragszeiten finden.

Auch die Frauenarbeitslosigkeit hatte die Schwestern von gestern schon beschäftigt und nach Maßnahmen verlangen lassen.

Besonders erbittert aber waren jene Frauen, die noch die Einführung des Frauenstimmrechts als Sieg mitgefeiert hatten, darüber, daß ein Mitspracherecht der Frauen in Parlamenten und Regierung noch immer nicht ausreichend gewährleistet ist. So setzen die Alten und die Jungen jetzt gemeinsam ihre Hoffnungen auf Europa und fordern deshalb:

- die paritätische Besetzung des zu wählenden Europa-Parlaments und der EG-Kommission mit Frauen und Männern;
- die paritätische Besetzung aller Stellen der EG-Behörden mit Frauen und Männern, und zwar in allen Gehaltsgruppen;

– Einführung eines Quotenverfahrens in allen Parteien, Gewerkschaften und Verbänden, das die Beteiligung von Frauen gemäß dem Mitgliederanteil an Ämtern und Mandaten sichert;

– Verabschiedung eines „sex discrimination act“ nach englischem Muster im gesamten EG-Bereich;

– Abbau der Frauendiskriminierung bei Berufswahl und Berufsausübung! Druck der EG auf die Bundesregierung, damit nach dem Beispiel aller anderen EG-Länder auch in der Bundesrepublik Deutschland endlich ein Beauftragter ernannt wird, der bis August 1978 einen Bericht über die Diskriminierung der berufstätigen Frau vorlegt.

Über ein wenig ausgeprägtes Rechtsinteresse klagte die zahlenmäßig kleine Gruppe der Juristinnen aus der Arbeitsgruppe „Frau und Recht“. Für Rechtsfragen interessieren sich Frauen meist erst als leidend Betroffene, obwohl schon die „Bürgerlichen“ um die Jahrhundertwende große Erfolge mit ihren Rechtsberatungsstellen erzielt hatten. So kamen die handfesten Forderungen zu diesem Thema auch aus der Arbeitsgruppe „Frauen und Strafvollzug“:

– Die Bundesregierung möge endlich das „Europäische Übereinkommen über die internationale Geltung von Strafurteilen von 1970“ ratifizieren;

– Befangenheitsanträge gegen männliche Richter und Sachverständige bei geschlechtsspezifischen Delikten (Vergewaltigung) sind grundsätzlich als begründet anzusehen;

– allgemeine Ausrichtung des Strafvollzugs nach vorbildlichen Modellen im europäischen Raum wie zum Beispiel der Drogentherapie in den Niederlanden, dem offenen Vollzug und Möglichkeiten zur beruflichen Aus- und Weiterbildung in Skandinavien; dem community service in Großbritannien (das ist eine Einrichtung, die erlaubt, Geldstrafen als Ersatz für Gefängnisstrafen durch gemeinnützige Arbeiten abzugelten).

Die AG „Frauen und Wissenschaft“ würde auf einem geforderten EG-Kongreß gern Erfahrungen über frauenspezifische Studieneinrichtungen austauschen.

Auf einem ebenfalls geforderten internationalen Frauenkongreß sollen vor allem Fragen der Frauenförderung in den Bereichen der beruflichen Weiterbildung, der Berufsberatung, der gewerkschaftlichen Organisation erörtert werden.

Eine „Internationale Liga der Mütter“ will sich dafür einsetzen, daß – wie in Schweden – der Mutter-schutz in Elternschutz umgewandelt wird, daß die Väter auch in die Lage versetzt werden, ihren Anteil an der Erziehung der Kinder – wie an der Hausarbeit – zu leisten. Ob die Europäische Gemeinschaft etwas gegen die Vermarktung des weiblichen Körpers in Presse und Werbung zu tun vermag, um die Würde der Frau auch in dieser Hinsicht zu wahren und zu schützen, wird bezweifelt, aber energisch gefordert.

Und so ließe sich der Katalog der Forderungen und Wünsche noch endlos fortsetzen. So manches mag unrealistisch, übertrieben erscheinen, aber wer wollte den Schwung der Begeisterung vorschnell eindämmen?

Einig aber waren sich alle Beteiligten: Wir wollen im nächsten Jahr wieder so eine allgemeine Frauenkonferenz.

Leiser Einspruch meiner Nachbarin zur Linken – sie war gerade achtzehn: „Dann will ich aber meinen Freund mitbringen! Der hätte überall mitgestimmt!“ Ein schöner Teilerfolg dieser ersten Frauenkonferenz, die unter Ausschluß aller Männer stattfand.

Für alle Interessierten: Die einzelnen Arbeitsgruppen haben Kontaktadressen für die an einzelnen Themen besonders Interessierte benannt. Anfragen sind zu richten an: Informationsbüro der Europäischen Gemeinschaften, Kurfürstendamm 102, 1000 Berlin 31.

(Stuttgarter Zeitung vom 24. 9. 77)

aus: Informationen für die Frau 10/77



NEUE MITARBEITERINNEN DER LUTHERISCHEN KIRCHE CHILES

Santiago de Chile, 11. Januar 1978

Bei einer Mitarbeiterkonferenz der Evangelisch-Lutherischen Kirche in Chile wurde Mitte Dezember 1977 die kanadische Missionarin Margaret Kreller vorgestellt, die in den nächsten drei Jahren für die Frauenarbeit der lutherischen Dreifaltigkeitskirche in der chilenischen Hauptstadt tätig ist. Vorgestellt wurde ferner die chilenische Vikarin Gloria Rojas, die ihre Studien in Argentinien und der Bundesrepublik Deutschland absolviert hat; sie übernimmt die Aufgaben der nordamerikanischen Missionarin Susanne Birkelo, die in die USA zurückkehrt.

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